of thought of that dynasty and which under the Han had gone into Taoism and into establishing Confucianism was now largely absorbed by Buddhism. Often the new developments in Buddhism professed to find their authority in Indian texts or founders: as in the case of most religions, sanctions were sought in the past. In fact, however, they showed distinctly the marks of the Chinese genius.

One of the most prominent of the Chinese sects, the Ch'an, or, to give it its better known Japanese name, Zen, declared that salvation was to be achieved by inward enlightenment. Enlightenment came, so It said, in an instant, as it had to the Buddha—-by a conversion experience. Good works, asceticism, ceremonial, the study of books, and meditation were held to be at least secondary and perhaps in vain. To make contact with reality and to •understand it one must look within. Knowledge, in other words, was purely subjective. The sect is reported to have been introduced into China by Bodhidharma in about the first half of the sixth century. Tradition has it that Bodhidharma spent nine years at Loyang, silently gazing at a wall in meditation. As a matter of fact, we know very little about him, for most of our accounts of him are pure legend. He appears to have arrived in the fifth century and, after about fifty years in China, to have died in S20.

He was only one of the contributors to the formation of Ch'an, The sect was really the result of a long evolution. It did not come to its fullest form until the seventh and eighth centuries A.D. It began at least as far back as the fifth century, with Tao Sheng, a disciple of Kumarajiva and Hui Yuan. Tao Sheng attacked the Indian idea of merit and enunciated the principle

that Buddhahood was reached by sudden enlightenment and not by the long and arduous practices of regulated and disciplined meditation. In a certain sense Ch'an was a revolt against the methods of which Bodhidharma was held to be an advocate. Ch'an appears to have been indebted at least in part for its popularity—and perhaps for some of its basic ideas—to Taoism, which had long prepared the ground by its emphasis upon quietism and simplicity. It represented, too, a reaction against the complicated ritual and philosophy by which some of the current Buddhist teaching had hedged about the road to salvation.

The T'ien T'ai sect had as its founders two Chinese known